PROCEEDINGS

OF THE

Twenty-sixth Annual Session

OF THE

OXFORD ASSOCIATION,

HELD WITH THE

OXFORD BAPTIST CHURCH,

Oxford, Miss.

Thursday, Friday AND Saturday

August 29, 30 and 31, A. D. 1895.

OFFICERS:

S. R. LAMB, Moderator.

A. T. BOBO, Clerk.

E. G. LEIGH, Treasurer.

Order of Business.

1. Call for petitionary letters.
2. Miscellaneous.
3. Receive Reports of Messengers.
4. Miscellaneous.
5. Appoint a Finance Committee.
6. Miscellaneous.
7. Receive Reports of Standing Committee.
8. Miscellaneous.
9. Receive Treasurer's Report.
10. Miscellaneous.
11. Receive Report of Finance Committee.
12. Miscellaneous.
13. Appoint Standing Committees.
14. Appoint place for next meeting.
15. Appoint Brother to preach Introductory Sermon.
16. Miscellaneous.
17. Call and Correct Roll and Read Minutes.
18. Adjourn.

DIRECTORY.

EXECUTIVE COMMITTEE.

M. M. Randolph, H. W. Rockett, H. L. Johnson, J. P. Groves, C. R. Ales, J. W. Higginbotham, W. J. Faulkner, J. D. Woodruff, J. G. Hill, J. H. Few, Pleas. Burkhalter, A. J. McKee, W. I. Hargis, A. A. Lomax, W. M. Vanderburg, Henry Wilson, W. R. Gore, R. C. Henry, E. L. Wesson, George Lusk and B. F. Tatum.

LOCAL COMMITTEE.

J. W. Lamb, J. A. Woodruff, Fred Lamb, D. E. Hallman and M. S. Hendrix.

STANDING COMMITTEES.

Education—R. M. Leavell, S. R. Whitten.

Foreign Missions—A. A. Lomax, D. C. Perkins.

State Missions—B. T. Kimbrough, J. W. Higginbotham.

Home Missions—P. H. Lowry, J. D. Woodruff.

Sunday Schools—W. I. Hargis. W. J. Faulkner.

Publications—W. H. Rockett, R. H. McElroy.

Total Abstinence—R. G. Hewlett, Jas. Tatum.

Woman's Work—H. L. Johnson, L. W. Metts.

Prayer Meetings and Family Worship—E. L. Wesson and S. A. Woodruff.

ORDAINED MINISTERS.

A. A. Lomax.....Batesville, Miss.
H. W. Rockett.....Harrison, Miss.
R. G. Hewlett.....Burgess, Miss.
H. L. Johnson.....Water Valley, Miss.
A. M. Croxton.....Oxford, Miss.
W. I. Hargis.....University, Miss.
E. L. Wesson.....Water Valley, Miss.
L. W. Metts.....Oxford, Miss.
Thomas Winter.....Oxford, Miss.
T. C. Brown.....Water Valley, Miss.

LICENTIATES.

J. T. Mabry.....Harrison, Miss.
S. A. Woodruff.....Frederick, Miss.
T. W. Sanders.....———

TO PREACH INTRODUCTORY SERMON.

H. W. Rockett; Alternate, H. L. Johnson.

MINUTES.

THE OXFORD BAPTIST ASSOCIATION met in its Twenty-Sixth Annual Session with the Oxford Baptist Church at Oxford, Miss., on Thursday the 29th day of August, A. D. 1895.

The Moderator, H. W. Rockett, being absent, Bro. E. L. Wesson, at the request of the Clerk, called the Association to order at 10 o'clock A. M., and conducted devotional exercises.

By agreement the Introductory Sermon was postponed until 8 o'clock P. M.

Brother S. R. Lamb was elected temporary Moderator, Brethren E. L. Wesson and J. L. Sisk were appointed reading clerks, and letters from the following churches, being twenty in number, were read, and names of delegates enrolled as follows, to-wit:

Antioch—T. A. Tubbs, W. M. Laster.

Bethany—No delegates.

Burgess—Will Beard and J. W. Smith.

Big Springs—H. L. Johnson.

Clear Creek—R. G. Hewlett, J. H. McElroy, C. R. Ales and R. H. McElroy.

Concord—F. M. Jones, J. W. Higginbotham, J. W. Mitchell and J. M. Tatum.

Courtland—W. J. Faulkner and E. T. Leigh.

Good Hope—J. T. Woodruff, F. A. Lamb and S. R. Lamb.

Liberty Hill—J. G. Hill and J. T. White.

Mt. Gilead—J. H. Few and P. C. Hunter.

Mt. Pisgah—No delegates.

New Liberty—A. J. McKee.

Oxford—W. I. Hargis, B. T. Kimbrough, G. W Leavell, R. M. Leavell, W. S. Mallery and A. C. Ray.

Pilgrim's Rest—John Broom and J. R. Jones.

Panola—A. A. Lomax, E. G. Leigh, Floyd Perkins and A. T. Bobo.

Shady Grove—W. R. Gore and R. M. Stark.

Union—C. C. Kirby and R. C. Henry.

Water Valley—John Hellums, C. G. Blount, C. Crosby, E. L. Wilson and Sisters Minnie Hale and Maude Sykes.

Yocona—G. B. Taylor, J. L. Sisk and W. H. Hollowell.

Yellow Leaf—L. W. Metts, George Lusk and Paul Knight.

A permanent organization was effected by electing Bro. S. R. Lamb, Moderator; A. T. Bobo, Clerk and E. G. Leigh, Treasurer.

The following resolution offered by Bro. W. I. Hargis, was adopted:

Resolved, That this Association meet at 9.30 A. M.; Adjourn at 12 M. Meet at 2:30 P. M.; Adjourn at 5 P. M. Meet at 8:00 P. M., and adjourn at pleasure.

Prayer by Bro. A. A. Lomax.

Adjourned until 2.30 P. M.

EVENING SESSION.

Met at 2:30 P. M. Prayer by Bro. R. G. Hewlett. The Committee on Order of Business reported, recommending the adoption of the present order; report adopted.

On motion, the Pastor and Deacons of the Oxford Church were appointed a Committee on Devotional Services.

On motion, visiting Brethren were invited to seat with us. Bro. T. J. Bailey, representing the Baptist Layman and State Convention Board; Bro. H. A. Duboise,

representing the Western Recorder, and Bro. J. G. Short of Chickasaw Association responded.

On call for Reports of Messengers to corresponding bodies, Bro. A. A. Lomax reported a pleasant visit to the Coldwater Association, and Bro. E. L. Wesson reported having visited the Baptist State Convention.

Report on Education.

Baptists are interested in general education, and are doing as much along that line, perhaps, as any other people, but they are especially interested in christian education, and as evidence of that fact according to latest statistics at hand, the Baptists of the United States have control of seven Theological Institutes; thirty-four Universities and Colleges; thirty-two Institutions for Female Education exclusively; forty-two Seminaries and Academies for male and co-education and seventeen institutions of learning for the colored people and Indians, aggregating one hundred and thirty-two institutions of learning under Baptist control. These institutions represent not less than $20,000,000; 1,100 teachers; 18,000 pupils annually pursuing their studies under Baptist supervision, and not less than 2,000 of these are preparing for the gospel ministry.

What a tremendous force these agencies represent. Let us pray that those who guide these institutions of learning may themselves be guided by the Holy Spirit. If knowledge is power, its force should be rightly directed that harm may not follow rather than good. The highest conception of true education is the cultivation and development of all the powers of one's being with a view to God's glory and man's highest good. This ideal conception of education includes the highest possible development of the physical, mental and moral faculties —the most important of these is the moral.

The person who possesses the keenest appreciation of the right will not use his superior physical powers for gain, as does the pugilist, or to oppress the weak as does the tyrant, but rather to help the weak. Nor will such one use his superior knowledge to mislead the ignorant. Superior mental and physical powers, propelled by an unholy ambition for self advancement are as potent agencies for evil as for good when properly directed and applied. Hence the necessity for christian schools. There are no better christian schools than Bap-

tist schools. Other things being equal for Baptists there are no schools quite so good as Baptist schools

The lines are being sharply drawn by the Catholics against all education save such as is offered by the parochial schools, which implies little science, philosophy and literature and much Catholicism. Some unsuspecting Baptists have been induced to patronize Catholic schools under the impression that they offer superior advantages, when the truth of the matter is their schools are very inferior schools. As every well informed person must know, the policy of Rome has ever been opposed to general education. It must also be apparent to every well informed person that the main purpose of Catholic schools is to make Catholics of the pupils and not to educate them. It is to be regretted that Baptists have not evinced that loyalty to their schools that other denominations have to theirs.

We have no agency comparable to that of our schools for the promotion of the truth and the successful combating of error. We must look especially to our Baptist schools for the great forces needed to cope with the advancing forces of error, superstition and infidelity. The recognized forces of the past were physical, and the highest moral standard recognized by the ambitious was embodied in the words "might is right." The arena of physical combat and conquest has largely given place to the printed page and the forum. This is an age of intellectual conflict. The pen has supplanted the sword and reason the battering ram. The present age demands no less nerve than the past, but more learning; no less proficiency in the art of fencing, or the use of carnal weapons, for there are occasions when they must still be used, but greater proficiency in the use of the sword of the spirit which is the word of God.

Let me in closing, urge Mississippi Baptist, and especially the Baptists of the Oxford Association to stand by our schools, and especially Mississippi College, which is peculiarly our own school. Submitted,

W. I. HARGIS.

After discussion by Brethren R. M. Leavell, T. J. Bailey and A. A. Lomax, the report was adopted.

Committees appointed at last session to report on the following subjects not being present, the following appointments were made to fill the vacancies, to-wit :

Foreign Missions—H. L. Johnson and J. L. Sisk.
Home Missions—J. W. Higginbotham and T.J. Bailey
Sunday School—R. M. Leavell and Fred Lamb.
Prayer Meetings—L. W. Metts and C. G. Blount.

The Moderator appointed the following Finance Committee, to-wit: C. R. Ales, E. T. Leigh, and I. T. Woodruff.

Report on State Missions was read by Bro. E. L. Wesson and continued until 10 A. M. to-morrow.

TOTAL ABSTINENCE.

To abstain from the use of intoxicants as a beverage is in accordance with all known laws of health. Medical science declares that alchohol is not food, that it is indigestible in the human stomach, that it is not a stimulant, only a cordiac irritant, and at best, a poison and only a poison. It is an excitant, but in no sense of the term is it a stimulant. "When taken into the system, it is not assimilated, but passes the rounds of the circulation, and is finally thrown off through the organs of execretions unchanged. It does not stimulate or strengthen, but depresses and weakens." This is the testimony of one high in the medical profession; Dr Chas. G. Davis of Chicago, Ill.

Again: Total abstinence is the only reliable safeguard from drunkenness. Habit grows. All know this. This is so self-evident, that the statement needs no proof. Experience and observation confirm the declaration. Occasional drinking leads to regular drinking, and regular drinking, to excessive drinking, and excessive drinking to confirmed drunkenness. The first drink is followed by another and on and on deeper and more dabasing until health and wealth, home and happiness, friends and hope are all gone. And the grave closes the scene of the sickening tragedy.

People usually learn to swim by going into the water, and it is equally true that those who drown, are drowned in the water too. Persons never drown who keep out the water. And so, no one ever becomes a drunkard who does not drink. But alas! this cannot be affirmed of those who drink. They fill up the depleted ranks of the 300,000 drunkards who are to day reel-

ing and staggering on to perdition in free America.

All inebriates at some period in the past were occasional drinkers. But the habit grew, little by little the chains were forged, appetite got the mastery and a freeman was enslaved. Only the *frequency* of this sad sight prevents the terrible shock we otherwise would feel.

Men cannot drink moderately. Oh, that this thought could be burned into every brain and engraved upon every heart!! Habit does grow. It will grow. Our true and only palladium is in total abstinence. Why not abstain? Nature does not need it, taste does not demand it. Why walk on the margin of a fearful precipice when there is a better path beyond the danger line? True wisdom says, take no extra risk in life. Social drinking is an extra, fearful risk.

One more. Habit is influential. One evil begets another. One man helps to form the habits of another. The drink habit is potential to reach others. And thus the habit of one, like a pestilence, may infect the youth and ruin a multitude. "One sinner destroyeth much good." Finally, the Bible, the book of our faith, the light of our life, and the instructor of us all, declares in language clear and strong "that wine is a mocker and strong drink is raging. Whosoever is deceived thereby is not wise. Be not drunk with wine wherein is excess. Who hath woe! Who hath sorrow! They that tarry long at the wine."

Every consideration, therefore, of health, and wealth, of prosperity and peace, of conduct and character, both for self and others *impel* us in the direction of total abstinence. May God help us to walk therein.

Respectfully submitted,

A. A. Lomax, }
S. R. Lamb, } Committee.

After able and interesting discussion, the report was adopted,

Prayer by Bro. H. L. Johnson and adjourned until 9:30 A. M. to-morrow.

At 8 o'clock P. M., Bro. A. A. Lomax preached the Introductory sermon, text, 28th verse of the 1st chapter of Colossians.

FRIDAY MORNING—August 30, 1895.

The Association convened at 9:30 A. M.

Sang "Sweet Hour of Prayer."

Prayer by Bro. L. S. Foster.

The Association engaged in a special prayer lead by Bro. E. L. Wilson, for our aged and afflicted Sister, —. Temple.

Bro. L. S. Foster, of Coldwater Association and Bro. J. W. Gillon of Tennessee, were invited to seats with us.

Report of State Missions.

The history of our State Mission work from its beginning until now may be of interest to some, for in this line, more perhaps than any other, we have been successful; yet our success even in State Mission work has not been what it should. But overlooking the history of the work, passing by our successes and failures, let us look at the work as it is and survey the field before us. Our field is as large, if not larger, and the amount of work needed is as great, if not greater, than when the State Convention first commenced its work. There are practical reasons for this, first, the removal of the old settlers from certain communities and the moving in of a different people, has left many churches in the hill country unable to keep a pastor, and yet the work is needed as much as ever in the past. Second, the springing up of little towns and the going of the people to the towns of every religious belief makes it necessary for us to press on, if possible, in the front and plant the truth as we believe it in the growing towns. Third, the rapid settling up of the Mississippi Delta, by people of every class and religion, lays upon us the duty of entering every new settlement with the gospel. I do not believe that the work to be done in our own State will ever be less than now, but greater, for the immigrants from the North are beginning to settle in our hill country and that will soon call for more work. But Brethren, we don't want the work finished; we want it enlarged, we want it better organized and better done, not finished. Our fathers began the work and it grew on them every year and it has been growing since we took hold of it and will grow as long as we are fit to work. The time has come for careful work, intelligent work, economical work, scriptural work, aggressive work. If we don't wake up to the truth that "We were created in Christ

Jesus unto *good* works, which God before ordained that we should walk in them," and cultivate the field for Christ as business men working for our Lord the generations to come will read our failure in the unkept vineyard of our Master. All the work done in the State is now practically State Mission work, for most of the Associations, as ours, do this work in co-operation with the State Board. There is a work needed now seemingly more than ever in the past, and that work the State Convention at its last session emphasized a great deal, and I think it will be one of the leading features of our mission work in the future I refer to the colportage work. Brethren, as Baptists of the State of Mississippi, we ought to lay aside all the little, local, selfish interests, and determine for Christ's sake, and for the truth's sake to put our work in the front in every community and town where gospel work is needed.

Our Convention Board, acting in obedience to the instructions of the Convention, asks Oxford Association for $5 00 for State Missions. Brethren, we are one of the smallest associations, but let us be first in our duty. We have done more than that; let us come back to our standard. Respectfully submitted,

E. L. WESSON.

Report on State Missions was spoken to by Brethren E. L. Wesson. T. J. Bailey, R. M. Leavell, H. L. Johnson, A. A Lomax and W. S. Mallery, and adopted.

The Association sang. "There is a Fountain Filled with Blood."

On motion the following Committee on Apportionment was appointed, to-wit :

Antioch.....W. M. Laster.
Burgess.....W. J. Beard.
Big Springs.....H. L. Johnson.
Concord.....F. M. Jones.
Clear Creek.....R. H. McElroy.
Courtland.....E. T. Leign.
Good Hope.....F. A. Lamb.
Liberty Hill.....J. T. White.
Mt. Gilead.....P. C. Hunter.
New Liberty.....A. J. McKee.
Oxford.....R. M. Leavell.

Panola.....A. A. Lomax.
Pilgrim's Rest.....J. R. Jones.
Shady Grove.....W. R. Gore.
Union.....R. C. Henry.
Water Valley.....C. G. Blount.
Yocona.....J. L. Sisk.
Yellow Leaf.....L. W. Metts.

The Committee appointed at our last session to find out why Butler's Chapel Church was not represented in that and the previous session, made their report and the said church not being represented in this session, was on motion, dropped from the roll of this association.

Report of Executive Board.

We, your Executive Committee, report that we organized by electing W. I. Hargis, Chairman; W. J. Faulkner, Secretary and H. L. Johnson, Treasurer.

We have held our meetings in connection with our fifth Sunday meetings. We asked the State Board through its' Secretary, A. V. Rowe, to aid Shady Grove in supporting her pastor, H. L. Johnson, which they did to the amount of $30 00. We also settled a balance due Bro. Johnson as missionary pastor at Shady Grove and New Liberty to the amount of $37 00. Our Treasurer reports $7 45 as having passed through his hands. It seems to your Board that it is scarcely necessary that the Executive Board have a treasurer, as very little money passes through his hands.

We recommend that all money sent to this meeting of the Association for missions undesignated be forwarded to Bro. T. J. Bailey, Treasurer of the State Board to be used where most needed. We also recommend that the Association appoint a nominating committee of three whose duty shall be to make up and recommend to the Association an Executive Board for the ensuing year.

Respectfully submitted,

W. I. HARGIS, Chairman.

W. J. FAULKNER, Secretary.

Adopted without discussion.

The following Committee was appointed to nominate members of the Executive Committee for the en-

suing year, to-wit: H. L. Johnson, B. T. Kimbrough and E. G. Leigh

On motion, the Treasurer is authorized to pay over the money in his hands, to the several objects for which it was contributed.

On motion, Concord Church was selected as the place for holding the next session of this Association and Thursday before the first Sunday in September A. D. 1896, the time of meeting.

On motion, H. W. Rockett is appointed to preach the Introductory sermon and H. L. Johnson, alternate.

Prayer by Bro. L. W. Metts.

Adjourned until 2:30 P. M.

EVENING SESSION.

Convened at 2:30 P. M. Prayer by Bro. H. A. Duboise.

Report on Home Missions.

The field of this Board's operations is the territory of the Southern Baptist Convention, together with the Island of Cuba. The Board is located at Atlanta, Ga., with Dr. I. T. Tichenor, Corresponding Secretary. This Board seeks the closest relation and heartiest co-operation of the State Boards. God is greatly blessing this field, and many are coming to the truth, as Baptists believe and teach it.

Our great cities, where our cause is usually weak, and where sin abounds, are especially sought out, and are being occupied as fast as men and means can be procured. Our cities are storm centres, and must be evangelized, not only for Christ's sake, but also for our own safety's sake. Then there is the work among the Indians. Here, too, God has signally blessed the efforts of his servants, and many of these aborigines are being saved. And then, there are the colored people to whom we owe much. Last year Mississippi gave $400 more to Home Missions than during any preceding year. Mississippi is asked to give $4,000 to this object during the present conventional year. The Home Board returns to Mississippi $1,500 annually. This sum goes in-

to our State Mission Fund. In view of these facts, we suggest, 1st, Continued co-operation with this Board; 2nd, that our people subscribe for and read the Mission Journal of the Southern Baptist Convention; 3rd, that increased efforts be made to induce our churches to contribute more liberally to this department of our work; 4th, that Rev. T. J. Bailey, Winona, Vice-President of the Home Board for Mississippi, will gladly give any information about the Home Mission work that may be needed. Also he will furnish tracts giving great help on this line of work.

Respectfully submitted

T. J. BAILEY,
J. W. HIGGINBOTHAM, } Committee.

After able and earnest speeches the report was adopted.

Report on Sunday Schools.

The Committee on Sunday Schools submit the following report:

"Hand me the book. What book? There is but one book." Such was the colloquy that occurred between Sir Walter Scott and an attendant friend as the great historical novelist drew near to his earthly end.

"Where shall wisdom be found? Man knoweth not the price thereof; neither is it found in the land of the living." God, in His gracious purposes, has seen fit to reveal this wisdom in His blessed book. He has commanded His people to bind His word for a sign upon their hands; and to teach it diligently unto their children. This word alone is truth, and it alone can make wise unto salvation. The Sunday School as a means of teaching this truth must ever be the greatest auxiliary of the Church. It should not be allowed by the church to be perverted for the teaching of science, literature or any such thing. Geography, chronology history, sociology, when resorted to, should be used not as an end, but as a means for the better presentation and explication of the way of eternal life. Above all else should be enthroned in the mind and heart of the Sunday School teacher a genuine and ardent love for the pupil's soul, and a supreme purpose to bring that soul to a knowledge of the truth as it is in Jesus. Every church should see to it not only that a Sunday School is established, but

that, so far as possible, its affairs are wisely managed and its work scripturally directed.

We heartily approve the action of our Convention Board in making Sunday Schools a separate branch of their work, and pledge to Evangelist Hatch our co-operation and aid within the bounds of this Association.

Respectfully submitted,

F. A. LAMB,
R. M. LEAVELL.

Spoken to by Brethren R. M. Leavell, W. S. Mallery, H. A. Duboise, B. T. Kimbrough and W. I. Hargis, and adopted.

Prayer by Bro. J. W. Gillon.

Adjourned until 9:30 A. M. to-morrow.

Preaching by Bro. E. L. Wesson at 8 o'clock P. M., text, 10th to 17th verses of the 6th chapter of Ephesians.

SATURDAY MORNING—AUGUST 31, 1895.

Assembled at 9:30. Song, "Come Thou Fount of Every Blessing." Prayer by Bro. Higginbotham.

On motion all speeches during the remainder of this session be limited to ten minutes,

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Report on Foreign Missions.

Your Committee on Foreign Missions would say, that our duty is to preach the gospel to every creature. The Master has said, Go ye, into all the world and preach my gospel to "every creature." So then, nothing short of that will please our Lord, or discharge the obligation he has laid on us. We ought not to consult our own convenience in doing the work; to obey our blessed Savior should be first with all those saved by divine grace. We are assured that God's word shall not return unto him void, and this is being proved true in the foreign fields as well as at home. Many are accepting Christ in Foreign countries; then follows christian schools and civilization.

The people are being saved; this should encourage us to the full discharge of our duty in giving the gospel to the lost. Respectfully submitted,

H. L. JOHNSON.

After several speeches, revealing an earnest missionary spirit in the speakers, the report was adopted.

The following resolution offered by Bro. E. L. Wesson, was unanimously adopted:

Resolved, That we, the delegates from the churches in the Oxford Association assembled, do, with united voice express our sincere thanks to the brethren and sisters of the Oxford Baptist church and the kind people at Oxford, for the abundant hospitality and exceeding kind reception and brotherly attention given us, and that we go to our homes praying God's blessings upon them as a church and people. E. L. WESSON.

On motion, Good Hope church is selected as the place for the fifth Sunday meeting in September next.

By permission, Bro. J. R. Jones spoke to the Association about the condition of his church, (Pilgrim's Rest), asking aid of them; in response the Association gave him $10 55 in cash.

Report on Publication.

Your Committeee would call attention to the Baptist Record, the organ of the Baptist State Convention, published at Meridian; the Mission Journal of the Southern Baptist Convention, Richmond, Va.; the Baptist Layman, published at Winona, Miss., and the Sunday School publications of the Southern Baptist Convention, published at Nashville, Tenn.

R. G. HEWLETT, } Committee.
H. L. JOHNSON, }

The report was adopted.

The Committee appointed to nominate members of the Executive Committee for the next Associational year, reported the following names which were endorsed by the Association and constitute the Executive Committee for the next year, to-wit:

Antioch.....M. M. Randolph.
Bethany.....H. W. Rockett.
Big Springs.....H. L. Johnson.
Burgess.....J. P. Graves.
Clear Creek.....C. R. Wiss.
Concord.....J. W. Higginbotham.

Courtland.....W. J. Faulkner.
Good Hope.....J. D. Woodruff.
Liberty Hill.....J. G. Hill.
Mt. Gilead.....J. H. Few.
Mt. Pisgah.....Pleas. Burkhalter.
New Liberty.....A. J. McKee.
Oxford.....W. I. Hargis.
Panola.....A. A. Lomax.
Pilgrim's Rest.....W. M. Vanderburg.
Pope's.....Henry Wilson.
Shady Grove.....W. R. Gore.
Union.....R. C. Henry.
Water Valley.....E. L. Wesson.
Yellow Leaf.....George Lusk.
Yocona.....B. F. Tatum.

LOCAL BOARD.

J. W. Lamb, J. A. Woodruff, F. A. Lamb, D. E. Hallman and M. S. Hendrix.

Report on Woman's Work.

I suppose the subject should be limited to Woman's Work for Christ or in the spread of the gospel. The object in the assignment of the subject was doubtless to provoke discussion as to what women may do and aid in reaching a conclusion as to the limitations if any on woman's work.

What may women do? Anything that man may do unless prohibited by the Bible. We need to remember that we live in the dispensation of the Spirit. We read in Acts 2-17 quoted from Joel, "And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh; and your sons and your *daughters* shall prophesy, etc." And the Book tells us this prophesy was fulfilled.

Paul tells us in his letter to Galations 3-28, "There is neither Jew nor Greek, there is neither bond nor free, there is neither *male* nor *female*; for ye are all one in Christ Jesus." Here seems to be Bible authority for woman's equality with man, and Bible authority for woman to prophesy. To prophesy is one kind of preaching—not exactly I think what we ordinarily understand by preaching, though many learned Bible scholars contend that it means exactly the same as to preach. But a careful study and examination of the word prophesy in

every instance where it is found in the New Testame has lead me to the conclusion that it means to decla God's word, it is true, but always under some special i spiration or Divine direction. Hackett, on Acts, page says, "prophesying in the New Testament signifies n merely to foretell future events, but to communicate r ligious truth in general under Divine inspiration." D A. J. Gordon, the famous Baptist divine who fell on this year, in an elaborate article that appeared in th Missionary Review, for December 1894, on the Minist of Woman, uses this language: "All that we can gat er from the New Testament use of this word (prophesy leads us to believe that it embraces the faithful witnes ing for Christ, that fervent telling out of the gospel u der the impulse of the Holy Spirit which was found in th early church and is found just as truly among the faithf to-day."

But we not only have Bible authority for women t prophesy, but we have Bible authority for saying the did prophesy. We read Acts 21-9, "Now this man ha four daughters which did prophesy." And in 1st Co inthians 11-5, "Every woman praying and prophesyin with her head unveiled, dishonoreth her head."

If this refers to public worship it must follow tha women may preach and prophesy in public. If there i any Bible authority for denying to woman equal right with man in religious work or worship it is found in 1st Corinthians 14-34-35. "Let the women keep silence in the churches; for it is not permitted unto them to speak; but let them be in subjection as also saith the law. And if they would learn anything let them ask their own husbands at home; for it is shameful for a woman to speak in church." Or it is found in 1st Timothy 2-11-12, "Let a woman learn in quietness with all subjection. But I permit not a woman to teach nor to have dominion over a man but to be in quietness."

The extract quoted above from 1st Corinthians, 14-34-35 is now universally conceded I think by all the best commentators and Bible scholars to have no reference whatever to worship, preaching, praying nor anything of the kind, but refers to disorders in the busi ness or the church session. The whole context also clearly shows this. And indeed the very expression found in this passage itself; "if they learn anything let them ask their husbands at home," refutes all idea that

it has any reference to acts of public worship. No one will contend surely that Paul was directing, that if a woman would learn anything about praying or preaching let her ask her husband at home—*reductio ad absurdam*. The passage in Timothy is not so easily disposed of, but we must remember that it is never safe to take a single isolated part of the Bible and rely dogmatically upon it without weighing it in the light of other portions of Scripture bearing on it. Again, if we find difficulties let us admit them. One man may say I find free agency clearly taught, therefore, there can be no predestination. Another may say I find predestination clearly taught in the Bible, therefore, there can be no free agency. But I prefer to say I find both there, I cannot reconcile them but it is not my business to do it, neither is it my business to take either out

While Paul says he suffers not a woman to teach in Timothy, yet we find in Acts 18-26, a woman (Aquilla Priscilla) expounded the way of the Lord to Appollo.

Again, Paul in this same chapter, 14 Corinthians, verse 3, says, "he that prophesieth, speaketh unto men to edification and exhortation and comfort." Don't that look very much like preaching? Remember we have shown that woman may prophesy. Paul directs how they shall do it, 1st Corinthians, 11-5 to-wit: She must not pray and prophesy "with the head unveiled." Why talk about how she shall do it if she shall not do it at all. I do not wish to be misunderstood. I have not reached the conclusion that women may be pastors of churches nor ordained ministers. I don't know how to reconcile all I find nor do I claim to understand all I find in the Bible Short of the pulpit though I find no warrant in the Book as I read it for denying her any privilege of work and worship permitted to man. Let us hold fast to God's word—all of it ever remembering where there is conflict, that somebody else may understand it just as well as we, or possibly better. There is much in the Bible to indicate woman is man's equal, and that every individual is accountable to God for the manner of service rendered, whether male or female. I have not time nor space now to discuss what women are doing in this Association, but it is all good, and let us encourage them in it all, and only ask that it all be under the control or supervision of the churches. Respectfully. B. T. KIMBROUGH.

Adopted.

The following Sunday Schools promised to make thanks-giving offerings to Mississippi College, to-wit Panola, Good Hope, Big Springs, Water Valley, Oxford Yocona and Courtland.

Report on Prayer Meetings and Family Worship.

Your Committee on Prayer Meetings and Family Worship do not deem it necessary to spend time in proving authority for such services, but will only speak of the virtue of such services. Our Savior taught to ask, and promises to give in answer to our requests only. We learn that after the Savior was taken from his disciples that they assembled in prayer, praying and waiting for the promise of God, and while thus engaged we believe the Holy Ghost came upon them. Again, we read that when the Apostle Peter, was cast in prison, that prayer was made without ceasing of the church unto God for him, and in answer to such prayer God delivered Peter from prison. The question may be asked, who was it that assembled and prayed? We would answer that it was the disciples of Christ, followers of him, who alone had the words of eternal life. The church of Christ, there seems to have been both men and women in those meetings, (although we excuse the woman from prayer now to some extent), but we are not quite sure that the women were not included in the injunction given by the Apostle, when he said, "repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins." We learn also that the female was in that prayer meeting that prayed for Peter, but we are not told which prayed the loudest, the women or the men. We believe that the church should not neglect to assemble in a prayer meeting and make fervent prayer to God for all things desired, but not in form only; the church should always have an object in view, before going into prayer, so as not to take the name of the Lord thy God in vain. We believe prayer was given to the church, and is the only means of communicating with God, and it does seem that God has made it both our duty and privilege to assemble together, and promises to bless such meetings.

As for Family Worship, we suppose if any one is able to live independent of the mercies of God, that they do not need such services, and of course we would ex-

cuse them from such worship, but we believe it will require such service to bring the child up in the way it should go. It seems hard that a child should refuse to appreciate the love of the parents, and more so, that a christian should refuse to appreciate the love of God, in the giving of thanks in everything. Enter into thy closet and pray. Pray without ceasing, is some of the injunctions given. We are not told whether the father or the mother, or both should pray, or whether it should be a house holden, but we believe that it implies christians, disciples or worshipers of God.

Respectfully submitted,

L. W. METTS.

After earnest discussion the report was adopted.

The hour for adjournment having arrived, a motion to extend the time, was carried.

Treasurer's Report.

To balance on hand 1894	$	42 50
" amount received for Minutes		30 45
" amount received for Clerk fee		4 95
" amount received for State Missions		11 45
" amount received for Missions		19 95
TOTAL	$	109 30
By am't. pd. A. V. Rowe, Forg'n. Miss'n	$	5 50
" am't. pd. H. L. Johnson, by order Ex. Board		37 00
" am't. pd, A. F. Bobo, for Minutes		30 45
" am't. pd. A. F. Bobo, Clerk's fee		4 95
" am't. pd. T. J. Bailey, State Missions		11 45
" am't. pd. T. J. Bailey, Missions		19 95
TOTAL	$	109 30

Adopted.

Report of Finance Committee

To amount received for Minutes	$	30 00
" amount received for State Missions		11 45
" amount received for Missions		19 95
" amount received for Clerk		4 95
TOTAL	$	66 80

By amount paid Treasurer.....$ 65 85

Report adopted.

The following Standing Committees were appointed, to-wit:

Education—R. M. Leavell and S. R. Whitten.

Foreign Missions—A. A. Lomax and D. C. Perkins.

State Missions—B. T. Kimbrough and J. W. Higginbotham.

Home Missions—P. H. Lowry and J. D. Woodruff.

Sunday Schools—W. I. Hargis and W. J. Faulkner.

Publications—H. W. Rockett and R. H. McElroy.

Total Abstinence—R. G. Hewlett and James Tatum.

Woman's Work—H. L. Johnson and L. W. Metts.

Prayer Meeting and Family Worship—E. L. Wesson and S. A. Woodruff.

Report of Apportionment Committee.

Your Apportionment Committee, composed of one member from each church, met and apportioned (20) twenty churches as follows:

Antioch	$ 8 00
Bethany	25 00
Big Springs	36 00
Burgess	16 00
Clear Creek	45 00
Courtland	64 00
Concord	16 00
Good Hope	40 00
Liberty Hill	16 00
Mt. Gilead	8 00
New Liberty	10 00
Oxford	240 00
Panola	160 00
Pope	16 00
Pilgrim's Rest	16 00
Shady Grove	8 00
Union	8 00
Watet Valley	240 00
Yellow Leaf	5 00

Yocona	25 00
TOTAL	$ 1,002 00

R. M. LEAVELL,
Chairman.

J. L. SISK,
Secretary.

Prayer by Rev. R. G. Hewlett.

Adjourned to meet with the Concord church in Lafayette county, on Thursday before the first Sunday in September, A. D., 1896.

STATISTICS FROM ASSOCIATIONAL LETTERS.

CHURCHES.	CHURCH RECORD. Membership Last Report.	INCREASE. By Baptism.	By Statement.	By Letter.	Restoration.	Totals.	DECREASE. By Letter.	By Death.	By Exclusion.	Erasure.	Total.	Present Membership.	CHURCH CLERK.	POST OFFICE.	PASTOR.	POST OFFICE.	PR'CHING.	PRAYER MEETING.
Antioch	36							2			2	27	M. M. Randolph	Courtland	H. W. Rockett	Harrison	3rd Su'd'y	*
Bethany	62						4	1			5	56	D. W. Patterson	Harrison	J. D. Rice	Cascilla	2nd Su'd'y	*
Big Springs	55								1		1	54	D. G. Thomas	Nolen	G. W. Hollowell	Tula	4th Su'd'y	*
Burgess	36	9		15		24	2	1			3	57	H. R. Whitten	Burgess	N. F. Metts	Burgess	3rd Su'd'y	Weekly
Clear Creek	110	16		11	1	28	16	1	3	2	22	116	R. H. McElroy	Burgess	R. G. Hewlett	Burgess	2nd Su'd'y	4th Su'd'y
Courtland	40	3				3	7				7	36	A. H. Leigh	Courtland	A. A. Lomax	Batesville	4th Su'd'y	Monthly
Concord	88						3	1	2		6	82	J. W. Hig nbot'm	Taylor	R. G. Hewlett	Burgess	3rd Su'd'y	*
Good Hope	167	8				8	6				6	109	J. D. Woodruff	Frederick	A. A. Lomax	Batesville	2nd Su'd'y	*
Liberty Hill	52						1	4			5	46	J. T. Tyler	Fletcher	H. L. Johnson	Water Valley	4th Su'd'y	*
Mt. Gilead	37	2				2	1		1		2	37	A. F. Alexander	W'er V'ley	J. C. Brandon	Water Valley	3rd Su'd'y	*
Mt. Pisgah	100											89	Pleas Burkhalter	Harrison	J. D. Rice	Cascilla	Sa bef 2 Su	*
New Liberty	32	1				1						33	J. T. Johnsey	W'er V'ley	H. L. Johnson	Water Valley	1st Su'd'y	*
Oxford	139	3		10		13	13				13	139	W. N. Hampton	Oxford	A. M. Croxton	Oxford	Ev'ry S'dy	Weekly
Panola	67	9		13		22	7	2			9	80	S. Van Voris	Batesville	A. A. Lomax	Batesville	1 & 3 Su'dy	Weekly
Pilgrim's Rest	135	25	1	3		29						164	J. W. Thorn	Reynolds	G. W. Hollowell	Tula	2nd Su'd'y	Weekly
*Pope	66												W. H. A. Bemis	Pope's	W. M. Farmer	Como		
Shady Grove	28	1		4		6	4		1		5	28	W. R. Gore	W'er V'ley	H. L. Johnson	Water Valley	*	*
Union	40						11				11	40	B. L. Gregory	*	No Pastor		*	*
Water Valley	202	11		6		17	9	2	1		12	206	B. P. Gooch	W'er V'ley	E. L. Wesson	Water Valley	Ev'ry S'dy	Weekly
Yellow Leaf	84						4	1			5	79	W. R. Knight	Oxford	C. W. Smith	Oxford	3rd Su'd'y	*
Yocona	54			4		4	4				4	55	J. L. Sisk	Taylor	No Pastor		*	La's W'k'y
Totals	1568	89	1	66	1	157	92	15	9	2	118	1533						

* No Letter.

No. Mentioned. Not Mentioned.

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				11			11	40	B. L. Gregory	*	R. L. Johnson / No Pastor	Water Valley	*	*
Water Valley	202	11	6	17	9	2	1	12	206	B. P. Gooch	W'er V'ley	E. L. Wesson	Water Valley	Ev'ry S'dy	Weekly
Yellow Leaf	84				4	1		5	79	W. R. Knight	Oxford	C. W. Smith	Oxford	3rd Su'd'y	*
Yocona	54		4	4	4			4	55	J. L. Sisk	Taylor	No Pastor		*	La's W'k'y
Totals	1568	89	1 66	1	157	92 15	9 2	118	1533						

* No Letter.

No. Mentioned. Not Mentioned.

FINANCIAL STATISTICS.

CHURCHES.	Missions. Home.	State.	Foreign	General.	Ministerial Education.	Church Building.	Church Expenses.	Mississippi College.	Charity.	Sunday School Literature.	For Minutes.	For Clerk.	Pastor's Salary.	Orphans' Home.	Ministerial Relief.	Total Contributions.	Value of Church Building.	Value of Parsonage.	Total Value of Church Property.
Antioch	$	$	$	$	$	$	$	$	$	$	$ 1 25	$	$	$	$	$ 1 25	* $ 200 00	$	* $ 200 00
Bethany				6 05			25 00			5 00	1 00		100 00			137 65	1500 00		1500 00
Big Springs											1 50					1 50	* 750 00		* 750 00
Burgess			3 00							10 75			95 25		55	109 55			
Clear Creek				18 00	10 00		5 85	2 00		2 80	3 00		75 00			116 65	* 2000 00		* 2000 00
Courtland		20 60	15 00		2 50			20 00		13 50	1 50	1 00	175 00			249 10	5577 00		* 5577 00
Concord			2 65										100 00			102 65			* 500 00
Good Hope		7 00	6 00		12 40		12 50			8 20	2 00		118 00	2 00		168 10			
Liberty Hill			4 05								85		43 50			48 40			
Mt. Gilead				5 00							1 25					6 25			
Mt. Pisgah				4 40							50					4 90			
New Liberty											1 50					1 50			
Oxford	27 05	67 70	65 30			34 35	315 00		11 18		3 00		504 16			1027 74	8000 00	1400 00	9400 00
Panola	25 00	33 40	30 75		62 50	60 00	220 98		2 45	28 20	2 00	1 00	400 00			863 83	1000 00	1000 00	2000 00
Pilgrim's Rest				10 00							1 50		125 00			136 50			
Popes *																	* 1000 00		* 1000 00
Shady Grove		1 40									1 10					2 50			
Union											1 50					1 50			
Water Valley	45 72	21 70	45 73		10 00	5 00	71 77		20 80		2 50		678 00			904 22			3000 00
Yellow Leaf				5 00							1 50					6 50			
Yocona		10 05					5 00			5 85	1 50				10 00	32 40	650 00		650 00
Totals	197 77	161 85	172 48	48 45	97 40	99 35	659 10	22 00	34 43	74 30	28 95	2 00	2413 91	2 00	10 55	3922 09	20577 00	2403 00	26577 00

*No Letter. *From last report.

It is impossible for the Clerk to give the proper credits for money sent for minutes and clerk, because some of the Churches sent money for these purposes, not mentioned in their letter.

Sunday School Record.

CHURCHES.	SUP'TEND'NTS.	POST OFFICE.	Number of Officers and Teachers.	Number of Scholars Enrolled.	Average Attendance.	Papers and Quarterlies taken.	Volumes in Library.	Baptized from Sunday School.	CONTRIBUTIONS. Paid for Literature.	For Sunday School purposes.	For Foreign Missions.	Orphans' Home.	State Missions.	KIND OF LITERATURE USED.
Bethany									$ 5 00	$	$	$	$	
Burgess	W. H. M. Durham	Harrison	10	39	20			11		10 75				S. B. C. Series.
Clear Creek		Burgess	8	125	60				2 80					
Courtland	J. H. Jones	Courtland								13 50	1 70			S. B. C. Series.
Good Hope	B. B. McCullough	Batesville	7	41	34	65		6		8 20		2 00	3 49	Kind Words.
Mt. Pisgah			9	50	35	54				32 50	20 07			S. B. C. Series.
Oxford	B. T. Kimbrough	Oxford	3	40					28 20					S. B. C. Series.
Panola	D. C. Perkins	Batesville	14	125	84	125	50	72						
*Pilgrim's Rest			9	54	45									
*Shady Grove														
Water Valley	B. P. Gooch	Water Valley		140	76			7	45 01					
Yocona		Taylor's	4	31	46				5 85					Int'nation. Les'ns.
Total			64	696	370	4	50	33	86 86	64 95	21 77	2 00	3 49	